SEVERAL

PAPERS

OF

CONFESSIONS,

PRAYER, *and* PRAISE;

By *James Naylor*:

Concerning His

Fall *and* Reſtoration.

A Juſt Man falleth ſeven times, and riſeth up again; but the Wicked ſhall fall into Miſchief, Prov. xxiv. 16.

LONDON,
Printed in the Year, 1659.

Under false Title Pages.

James Naylor's, bound together.

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Full and Satisfactory

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To those who were *in* AUTHORITY, *whom the* LORD *is now Judging, that they may Repent and find Mercy from God.* *By* James Naylor.

With His Letter to King *CHARLES* II.

OH! Men of *England*, whose Day is over, and whose Time is passed away from you, and you are now left as Men in Desolation and Darkness: You had a large Day and Time to have done good, and to have answered God's Requirings of you, and your Engagements to him, and so to have laid up Treasure with God against the Evil Day, which is come from far upon you; and you had a large time, and a great Power in your Day, to have made you Friends of the Unrighteous *Mammon*, by doing Justly, and shewing Mercy therein; that so you might have had a Habitation in the Day of Adversity: And in your Day the Heavens were fair, and the Son gave you his Light; shining upon you through many Clouds that seemed to arise, over which he sent you Light; that in his Light you might have walked and seen Light; and his Visitations and Risings towards you was often, and his Appearance was lovely towards you; even as a calm Sun-shine after a stormy Tempest, and as warm Clearness after Rain, to the softning of the Earth, and to make it Fruitful, that he might have received of his Tillage, a good Savour from the Fruit of his Labours, and have blessed you: But Oh People! You would not hear nor regard in that Day, when his Work was good towards you every Morning, and his Mercies upon you all the Day long; but you grew high and lofty in your selves, and Proud in your Minds, and Self-conceited, and Self-ended, and hardned your Hearts against his tender Witness in your Conscience, and

 walked

walked Rebelliously against his good Spirit in your own Hearts, and he could not cause you to hear; but you grew past feeling of any thing that is called God in you.

Then you dayly waxed Fat, and Fulness encreased, and Pride gendred into your Hearts, and you grew wanton, and kicked against him that bore you, and made light of his **Pricks in your Consciences**: Thus was your Ear stop'd towards God, and you wholly lost from all that he might speak unto you in Spirit, or Counsel, or Fear; and from the Way of his Teaching and Reproof you was utterly gone, and had removed your Hearts far away from hearing his Voice; for you had filled them with Pride and vain Glory, and your unjust Gain had made many of them even as the nether *Mill-Stone*, so you became unmoveable in your Way.

Then did the Lord raise him up Servants that would hear, and gave them his Light, to see what you were doing against the Lord your God, who had redeemed you out of all Adversity, and had raised you up out of a low Estate, and had done for you exceedingly; even to win you as a People to himself: And also what God was a-doing against you, because of this your contrary walking towards him; and that he would certainly bring you down before your Enemies, if you did not return and humble your selves before him: And these he sent amongst you with his Word, rising early, and sending them to speak his Mind expresly what he minded to do; and it could no longer slumber: But you would not hear, neither would you believe; but the same which had stop'd your Ear, and hardned your Hearts in your own selves from feeling, that had wrought too such Hardness, Dullness and Unbelief, till God's Word could have no Entrance into you; nor his Servants Liberty to walk among you to publish it: But you begun to Question in your unbelief, whether it was the Word, and in your Pride to scorn it: And in the Hardness of your Hearts, then you begun to persecute the Messengers of the Lord, which he sent with it to you for your Good, and many Hundreds suffered in all Parts of the Nation upon this Account, till there was no hope of your hearing, or obeying the Voice of your Return.

Then did the Lord raise up Signs and Wonders among you, if by any means he might appear as one to be feared or observed by you: And he **strip his Children naked** and sent them among you;

you; and ſome he cloathed in **Sack Cloath**, as mouring over you: And ſome with **Aſhes upon their Heads** he ſent into your Aſſemblies of Worſhips, and your Aſſemblies in your Feaſts, and of your Faſts, which was all Abominable to him, while you walked in your own Ways, and would not hear his Voice; but theſe you uſed worſe than formerly, and your Rage encreaſed in *Stocking*, *Beating*, *Whipping*, and *Impriſoning*, until the **Cry of Oppreſſion** was ſo great, that there was no Remedy; and then the Lord aroſe and ſhaked you in Pieces, as a Mighty One in his Anger, and broke you with ſuch a Breach ſo as you could not be healed, nor be a Power any longer; and ſo hath brought the **Wheel over you**, and from far, without help, hath he cauſed the **Rod to Bloſſom.**

And the Juſt Lord is now ſeen in the midſt of you, and which of you is able to ſtand before Him in Judgment, or to Condemn Him in the thing he hath done; and Captivity is taken Captive before Him; and you that did Impriſon, are impriſoned; and you that ſought to make your ſelves dreadful by Oppreſſion, now knows not where to hide your ſelves from the mighty Day that's coming upon you from the God of the whole Earth.

And now this is the Word of the Lord to you, all you *Sturdy Oaks*, and *Tall Fruitleſs Trees*, whom the Wind of the Fierce Wrath of the Almighty hath thus ſhaken: Hear the **Rod**, and who hath **appointed it**; and **bow** before the **Terrible Judge of all Fleſh**, and ſeek not to ſave your ſelves with your **former Conſultations**, with that **Spirit** in which you have always **Rebelled againſt God till this Day**, and in whoſe Counſel you have wrought this great Evil to provoke the Lord, and in which you have ever rejected his **Word in your ſelves and others**; neither truſt to your Friends to make Fleſh your Arm, yet farther to provoke the Lord to your **utter Confuſion**; neither truſt in your Prayers or Performances, or ought you can do, while you are in that **Rebellious Spirit of Diſobedience to God's Witneſs in your own Conſciences**; for verily God will not hear you, while you are unwilling to hear him. And now for this he is come near you at laſt to Judgment, and he hath brought near his Righteouſneſs, that you might ſee it, and lay hold on it, and make Peace therewith now at laſt for your Souls, that you may be ſaved, and your Return muſt be firſt to that Spirit againſt whom you have Sinned, there to make Peace.

And now ſpend not your time in vain Talks, and vain Practiſes, and ſo ſtill ſerve that Evil Spirit that hath all along betrayed you of your Obedience to God; but wait to feel that Spirit which calls you to mourn a part, every one for the Evils of his own Heart againſt his God, and let that be minded which leads to Repentance towards God firſt; that if by any means you may find a place for Repentance, which will be hard for many of you to do, you have ſo long Diſſembled with God, and betrayed his Witneſs in you through Deceit; for this is the Truth to you all, If you find that from the Lord in Spirit, that will let you ſee the Evils of Provocation, and give you Power to put it off, whatever it be, you will find favour with God therein for your Souls; but if you find not that Spirit, you will find ſmall Peace with God, and then that which Men can do for you will be little available; for it is for want of Hearing and Obedience towards God, that all this Evil is come upon you; which muſt be turned to, e'er it can be taken Everlaſtingly off; for if you had harkned to his Light in your Conſciences, and his Word had had a Place in your Hearts to Obedience, when you was yet tender, then would it have kept you in his Fear; ſo that you durſt not have coveted that Curſed thing, with which you hid and covered that Juſt Principle in you, and blinded your Eyes with the Riches and Spoil of your Enemies; nor durſt you have ſet up what you had caſt down, and got into their Eſtates, and ſo into their Pride by unrighteous Gain, whom God had caſt out: Then had you not provoked God by theſe things to your utter Ruining: Or if after this was entred upon you, you had hearkned to his Reproof, and put this off your ſelves with his Spirit, then had he not brought this **Terrible Beſom** to ſweep it away from off you, and from within you, who hath left you no Place to hide your Glory, or your Riches, where his Hand ſhall not reach, and his Eye find them out.

And there is now no hope for Agreement with God in your ſelves, nor that he will ceaſe his Anger againſt you, till you return to that from which you departed, that the ſame Spirit may be confeſſed, and Glory given thereto, by putting off in his Counſel and Motion, that which was put on in your Counſels againſt that Spirit, and his Light in your own Conſciences; and alſo in many others, whoſe Souls were troubled and grieved for you in that Day; and this the Lord God looks for, that Glory be

be given to the Juſt in his ſight, and in the ſight of all before whom his name hath been Blaſphemed.

And this is now the Work of this your Day, while you have a little time, and for this he waits and forbears, that he may be Gracious to your Souls for his Names's ſake: And it is not a time for you to ſleep and ſit at eaſe, nor ſpend your time in Vanity, nor ſeek to hide that which God is reſolved to declare openly, nor with fleſhly Counſel ſeek to ſave that which God will deſtroy. It's time now at laſt to ſee what that ſelfiſh Spirit, and its Counſel hath done for you, and Repent of it; by following whereof all this Evil is come upon you, for your Authority hath vomited you out, your Glory hath left you naked, and your Riches cannot profit you in this Day of Wrath from the Almighty. This was I moved of the Lord to write to you.

J. N.

Oh! KING,

GOD hath in theſe Nations a People gathered by himſelf into his Light, who are known to himſelf better than to Men, and therefore have we ſuffered by Men under all the Powers that have riſen in this Nation, ever ſince God called us towards himſelf by his Eternal Light and Spirit; and though we receive not our Laws from Man; yet are we not without Law as to our God, but have one Law-giver, even Chriſt Jeſus our Lord, our Life, and our Head, bleſſed over all: And from his Laws we may not depart; and by his Law in our Conſcience, and the Power of his Spirit in our Hearts, are we ordered and guided to walk Holily towards our God, and Harmleſsly towards Men, as the Saints of Old witneſſed in Scripture, however they be minded towards us; and by the Virtue of the Lamb, and not of Fleſh and Blood, are we made to give our Goods to the Spoil, and our Bodies to the Tortures of Cruel Men, rather than defile our Conſciences, or Sin againſt any one of the leaſt of the Commands of our Lord and Law-giver Chriſt Jeſus; who by the Light of his Eternal Spirit, doth dayly lead us out of the Evils and Va-

nity of this preſent World, and having begotten us into his own Guiding, he doth not ſuffer us to ſubject our ſelves to any thing whatſoever is not ſet up by himſelf; nor to Worſhip the god of this World; nor obey him in Commands or Cuſtoms; but the Exerciſe of our Conſciences he hath redeemed wholly to himſelf, and by his Precious Blood hath ſprinkled them, and made them tender and pure; ſo that we may not Worſhip falſe gods, nor the true God in a falſe manner; nor may we Worſhip Men, nor follow the Cuſtoms of Nations, Kindreds, or People, or Languages; but the Spirit of Truth it ſelf we muſt follow: Nor may we break Chriſt's Commands in Swearing, when Men Command us; but muſt obey him who ſaith, *Swear not at all*: Nor may we join to, or uphold any Worſhip whatſoever, but what the Spirit of Truth it ſelf leads us into; though many have ſought to force us thereto: Nor may we leave the Miniſtry of Chriſt, and that Maintenance which the Goſpel allows of, to Maintain a Prieſthood with Tithes, and ſo go back from Chriſt to the Law, that the Apoſtle ſaith is diſannulled, *Heb.* 7.

And for ſuch things as theſe, concerning a tender Conſcience, and the Law of our God, have we ſuffered Grievous Perſecution, and not for any Unrighteouſneſs done by us againſt any Man's Perſon or Eſtate, nor have we ſuffered by any juſt Law of the Nation, but by the Wills of Cruel Men, and as a Prey to every Man's Luſt hath been our Liberties, Lives, and Eſtates, and the Rulers that have been to this Day, have not ſought our Deliverance, but have dealt Treacherouſly with us, and the Lord whom we ſerve hath ſeen it, and reproved it, and yet we are not ſet free; but at this Day we live in the Account of the rude and envious People, as a People appointed to Death and Deſolation, and the whole Body of Ungodlineſs, and Rage of Wickedneſs is upon us daily, and with Cruelty falls upon us in our Perſons and Eſtates, and our Peaceable Meetings to Worſhip the living God. And as to all theſe things, we are laid as the Mire in the Street, for every rude Boy to run over, and we have not found help from Man, as to all the Powers that have been till this Day ſince we were a People; nor do we ſpeak this becauſe we look for help from Man; nor indeed can we expect that from Men, until Men own the ſame Principle of God to Rule in them to which we are ſubject; which is the *Son of Righteouſneſs*, and leads all into Righteouſneſs, Truth, and Peace, that his Light doth follow, who

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is known to us to be King of Kings, and Judge of the Judges, though Fleſh and Blood ſees not his Kingdom.

And now, O King, as we have been moved of the Lord in Bowels of Love, and with much Plainneſs of Speech (after the Spirit of Truth, and not with vain Complements) to lay theſe things before all the ſeveral Powers that have riſen hitherto, with ſeveral other Evils which our God hath ſent us to teſtifie againſt, (both in Rulers, Teachers, and People) ſo we have done, and for that we have ſuffered alſo for a Witneſs againſt them, as it is at this Day: So the ſame God hath now after a while put into our Hearts to lay theſe things before thee (O King) that thou mayſt not be Ignorant to what we are called, and for what we Suffer: And in this we rejoice, That we feel love to thy Soul even while we are thus doing; and if many ſhould be moved hereto of God, take heed of being wearied therewith, nor count it Clamour, or Trouble, as they that was before thee did, and ſo let up Prejudice and Evil Thoughts in their own Hearts againſt the Innocent; for this we ſay unto thee, and affirm in the Name of our God, that the more any are (truly) moved by the Eternal Spirit to warn thee of theſe Things, (or any other Evils that may any way grieve his Holy Spirit) ſo much doth the Lord (of thy Life, and true and Everlaſting Peace) double his Love unto thee, and ſhew his Willingneſs to ſtay thee from that which hath removed Kings, and broken Kingdoms: And this we know to be in God, and by him in us towards thy Soul and Eternal Welfare. And though we cannot Swear, and Unſwear; Covenant, and Uncovenant with every Change that comes, as Men do that know not the Everlaſting Covenant and Decree of God; yet this hath God ſealed in our Hearts, *To ſeek the Good of all Men, Plot againſt none; but ſtudy to live quietly, and Exerciſe our Conſcience faithfully towards whatever Government our God ſhall ſet up; deſiring that all Men in their Day may ſo uſe their Power, as they may give Account to God with Joy, and not leave their Names for a Curſe and Reproach among Men*; for this we know, *That God is now at Hand, to give a ſpeedy Reward to every Man, as ſhall be the Work of his Day.*

Wherefore, O King, ſeek the Fear of the Lord, and not Pleaſure, do Juſtice and Judgment in this thy Day, Relieve the Helpleſs Oppreſſed, and break the Yoak of Bondage that lies upon the Poor, and bring Judgment into the Gates, and let not Juſtice

Juſtice be ſold, leaſt the Meek of the Earth Cry to God againſt thee: Verily God is nearer this Nation to avenge than many can believe, though he hath done Wonders in this Generation that many Generations have not ſeen, and he is trying all Sorts of People with the Teſtimony of his Appearance; Bleſſed are they whoſe Eye is open to diſcern the Signs of the Times, for a Work is God working in the Earth, and he will cut it ſhort in Righteouſneſs for his Elect ſake, which Daily hath waited upon Him that is Bleſſed for ever.

O King, ſpend not thy time in *Fleſhly Pleaſures*, neither ſtrive after that *Glory* which will *fade away*; but apply thy Heart to God, and wait to feel his Spirit **in thee**, giving thee Light and Underſtanding to guide **thy Ways** before him; for only Bleſſed is he who Rules **by his Power**, and who is taught of God, ſhall be Eſtabliſhed in Righteouſneſs, and be far from Oppreſſion; and only ſuch ſhall be called the **Bleſſed of God** to all Generations; read, and remember the Righteous and the Wicked.

From one of thoſe whom the World calls **Quakers**,

JAMES NAYLOR.

Written the 3d Day of the 4th Month, 1660.

FINIS.

LONDON, Printed in the Year, 1660.

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17

To all the Dearly Beloved PEOPLE *of* GOD, *Mercy and Peace.*

THere is nothing dear and precious to me in this World, but God's Truth, and his Life of Righteouſneſs; for which I have forſaken all the World, and whatever was dear to me therein, I have hated and counted it as an Enemy, that I might obtain Chriſt, the Fountain and Spring of that Eternal Life of Truth, the Beauty whereof I cannot expreſs, as I ſee it and feel it: The Lovelineſs thereof to my Soul hath ſo dearly united my Spirit to all that bear the Image and Life of it, that there can be no Separation, but my Life ſuffers thereby; and I can truly ſay, that there is no other thing whatſoever that can unite me, as one with any Creature living, but this Image and Life, where I ſee it born up, or breathing to Life; but in whomſoever it be (without reſpect of Perſons) that I ſee the leaſt appearance of this Seed of Life is, I can (by that Power of Love the Father hath begotten in me) lay down my Life to ſerve for the Seed's ſake. And wherein I have come ſhort of this formerly, and have reſpected the High, more than ſtood only in this Seed, I have been judged of the Lord, and my evil Thoughts therein condemned; yea, and I do condemn them before all the World, to be of that which ſavours Self, and not the Things of Chriſt: And the lower God doth bring me, and the nearer to himſelf, the more doth this Love and Tenderneſs ſpring and ſpread towards the poor, ſimple, and deſpiſed ones, who are poor in Spirit, meek and lowly Suffering Lambs; and with thoſe I chooſe to ſuffer, and do ſuffer, where-ever they are found; and I bear my Teſtimony againſt that Spirit by which they ſuffer, where-ever it is found; and this lies upon me from the Lord: Hearing and feeling a Spirit of Enmity having got head, by what the Lord hath done with me, and now doth exerciſe its Power againſt the Peaceable Meetings of the Lord's People, the Burthen whereof lies heavy upon me, and I ſuffer under it, and have long waited with Prayers, and Tears of Sorrow, Night and Day, to receive Counſel from the Lord what to do in it, in that Condition I am now in at preſent: God knows, I Lye not; for there is nothing

of all my Hardſhips that hath lain and doth lie upon me like this, that any of the Flock of God ſhould be offended, or ſuffer through me; therefore I have not ceaſed to warn (as God hath opened to me) ſuch as I could ſpeak to, to live in Peace and Love; to ſuffer, but not to act Strife and Violence; and have denied that Spirit, not to be of the Lamb, but an Enemy to him, tho' the Creature may not know it, but may think it is doing God ſervice; it being got above the ſuffering Seed in themſelves, would ſcatter and devour it in others: And this Spirit the Lord hath ſhewed me, and its end, and hath redeemed me from it by the Spirit of the Lamb; and I ſhall never join, as Head or Tail, therewith; but ſhall earneſtly pray to the Father, that a deep Search of Truth may ſeriouſly paſs through the Hearts and Reins of all Contenders, that all that are guilty herein may ſpeedily come to Repentance, leſt they be hardned therein, and there come a time when they would give whatever is dear to them for one Hour's Society with the People of God, and cannot obtain it; then with lamentable Wo ſhall the Wrath of that be known, that is now trampled on, without the true Fear of God, or Life of his Love: And having at length received this Favour of the Lord, I have taken this time, in the tender Bowels of Love, (as one wounded therewith) to warn you hereof: Beſeeching you all, for the Lord Jeſus Chriſt's ſake, that you all ſearch low for the Bowels of him who loved you, and ſuffered for you, when you were his Enemies, and put them on towards all Men, but eſpecially towards one another, who have been called by one Spirit into one Truth; that ſo the holy Spirit be no more grieved, nor Satan get any more advantage; whoſe Work is to ſow Diſſention, even among Brethren.

And the Lord God of Love give us all to ſee, that whatever our Gifts or Powers be, yet if we have not the Life and Power of Love, it avails not with God, though Men may eſteem of us never ſo high: For only he that dwells in Love, knows God, and lives in him; the reſt knows not what Spirit they are of. And this I feelingly declare, from that dear Love of God in me, begotten to all his People; whereby I am ſo far from taking delight in troubling the People of God, that their growth in Peace and Truth, upon the Foundation laid already, was never ſo much deſired; and my Love to them is daily increaſed, beyond what

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I can here expreſs, yet the Lord knows it, and whence it is, whether it be receiv'd by Men or no; yet the Seed ſhall feel it (in God's time) to which it is, and in whoſe Peace only I have Peace; and I hope, in the Power of that Love, God will ſo ſtrengthen me, that nothing of Shame, Loſs, or Reproach, ſhall ever be too hard to take up for the advancement thereof, as God ſhall ſhew and lead me therein, without whom I dare do nothing, leſt I deny his Work, or confound it with my own.

And concerning you, the tender Plants of my Father, who have ſuffered through me, or with me, in what the Lord hath done with me, in this time of great Tryal and Temptation; the Almighty God of Love, who hath numbred every Sigh, and put every Tear in his Bottle, Reward it a Thouſand-fold into your Boſoms, in the Day of your need, when you ſhall come to be tryed and tempted; and in the mean time fulfil your Joy with his Love, which you ſeek after. The Lord knows, it was never in my Heart to cauſe you to mourn, whoſe Sufferings is my greateſt Sorrow, that ever yet came upon me, for you are innocent herein: But the Envious One hath taken his advantage, which the Lord will turn to his diſadvantage, and utter ruine in many Souls; and in this believing, is all my reſt, in my great trouble of heart, concerning you or my ſelf; and in Patience I wait to ſee it, when the Man of Sin hath had his time, to be revealed. For I have ſeen the good Hand of God all along working in it; whoſe End is good to all that love him, elſe had I been deſtroy'd e're this, ſuch hath been the Violence of the Enemy of my Soul: But he hath numbred my Hairs, and not left me in the Fire or Water; when none elſe was with me, thou wert my Comforter. O that I may never hide thy Praiſe, by covering my Sin or Shame! God forbid.

By a way unexpected did the Lord open a way to declare theſe Words, all other means of writing being taken from me. Bleſſed be He, on whom I wait further to ſee his Will, that I may do or ſuffer it.

The Preſence and Peace of the Almighty comfort his People, whom I ſalute in the Bowels of Love.

James Naylor.

I beſeech you (all that can) to receive it, even as you would be received of the Lord; and for the reſt, the Lord give me Patience to ſuffer, till the Lord make up the Breach.

A Teſtimony to Chriſt Jeſus, delivered to the Parliament, who Perſecuted him as a Blaſphemer; written in the time of his Impriſonment in Bridewell.

CHriſt Jeſus, the *Immanuel*, (of whoſe Sufferings the Scriptures declare) him alone I confeſs before Men; for whoſe ſake I have denied whatever was dear to me in this World, that I might win him, and be found in him, and not in my ſelf, whoſe Life and Virtue I find daily manifeſt in my mortal Body, (which is my Eternal Joy and Hope of Glory) whom alone I ſeek to ſerve in Spirit, Soul and Body, Night and Day, (according to the meaſure of Grace working in me) that in me he may be glorified, whether by Life or Death; and for his ſake I ſuffer all things, that he alone may have the Glory of my Change, whoſe Work alone it is in me: Even to that Eternal Spirit be Glory, and to the Lamb for ever.

But to aſcribe this Name, Power and Virtue to *James Naylor*, (or to that which had a beginning, and muſt return to Duſt) or for that to be exalted or worſhipped, to me is great Idolatry, and with the Spirit of Chriſt Jeſus in me it is condemned; which Spirit leads to Lowlineſs, Meekneſs, and Long-ſuffering.

So having an opportunity given, (with readineſs) I am willing in the Fear of God the Father, (in Honour to Chriſt Jeſus, and to take off all Offences from every ſimple Heart) this to declare to all the World, as the Truth of Chriſt is in me, without Guile or Deceit, daily finding it to be my Work to ſeek Peace in Truth with all Men in that Spirit.

James Naylor.

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J. N's Answer *to the* Fanatick History, *In Relation to himself.*

AS for thy Charge againſt *J. N.* through the Everlaſting Mercy of my God, I have yet a Being amongſt the Living, and breathe to anſwer for my ſelf, though againſt the Intents of many Bloody Cruel Spirits, who purſued my Soul unto Death (as much as in them lay) in that Day of my Calamity, when my Adverſary was above; and wherein I was made as a Sign to a Backſliding Generation, who then would not ſee nor hear what now is coming upon them, but rejoiced againſt this piece of Duſt, and had little pity towards him that was fallen into their Hands; wherein God was juſt, in giving me up for my Diſobedience for a little moment, as a Father to correct; yet ſhould not they have ſought to aggravate things againſt me, as thou doſt: For it was a Day of deep Diſtreſs, and lay ſore upon my Soul; and the pitiful God ſaw it, who, though he was a little diſpleaſed, yet his Thoughts was not to caſt off for ever, [*but extend Mercy*] as it is at this Day: Glory be to his Name from my deliver'd Soul eternally.

And in that Day there was many Spirits flock'd about me; and ſome whom, while my Candle ſhone upon my Head, I ever judged, and kept out from me; who then got up, and acted and ſpoke ſeveral things, not in the Light and Truth of God; by which they who ſought occaſion againſt me, then was ſtrengthned to afflict this Body; and he that watches for Evil in thee, and ſome others, makes uſe of ſtill, againſt God's Truth and Innocent People; whoſe Mouths the God of my Mercy ſtop, and ſo finiſh the Trouble of my Heart, as to that thing. For my Soul hath long dwelt among Lions, even among them that are ſet on Fire, whoſe Teeth are Spears and Arrows, and their Tongues a ſharp Sword, ſpeaking miſchievous things to ſhed Blood.

But O Man, or Men, whatever you be, whoſe Work it is to gather together the Failings of God's People in Time of Temptation,

Temptation, or Night of their Tryal, and aggravate them, and add thereto the Wickedneſs and miſchievous Lyes of your own Hearts, as thou haſt done in thy Book, and then come out with thoſe againſt God's Everlaſting Holy Truth, it to Reproach! I ſay, you are ſet to work by an Evil Spirit; and you do but ſhew your ſelves to be Enemies to God and his Children: And it is our Sorrow that any of us ſhould give ſuch Spirits occaſion to blaſpheme; and it hath been Trouble of Soul to all the People of God, that have ever loved Righteouſneſs, when they have thus occaſioned the Joy of the Wicked, or to feed that Man that watches for Iniquity, and feeds on Miſchief. Yet know this, you that are of that Brood, God will not caſt off his People, though he be ſometimes provoked to correct them, even before their Adverſaries, (which is a Sign to them;) yet is his Anger but for a moment, and his Favour ſhall return as Streams of Life. Then ſhall the Food be taken out of the Mouth of the Viper, and the Prey from between the Teeth of the Devourers; and God ſhall feed them with their own Vomit; and the Poyſon, that hath long lain under their Tongues, ſhall be bitter in their own Bowels. Thus will God certainly plead with *Zion*'s Enemies, as he bends her Sons for himſelf, and God will make up her Breaches. And this hath my Soul ſeen, *Jacob*'s Captivity reſtored, and the Diggers of the Pit are fallen therein: Neither hath he ſmitten him, as he ſmote them that ſmote him; or is he ſlain, according to the Slaughter of them that are ſlain by him; but this is all his Fruit, to purge away his Sin.

So he that had long waited for my failing, then got advantage againſt me; yet had I then Power to bear his utmoſt Envy, through Chriſt Jeſus, whom I then confeſſed before Men, who then was my ſupport in all, and under all, and who is over all, bleſſed for ever, of all who have proved him in the depth.

But that which was and is the Sorrow of my Heart, is the advantage the Enemy then took againſt the Name of Chriſt, his Truth, and his deſpiſed People, in that time of Temptation, which is that which thou art now purſuing, with Hatred and

and Lyes; as that I had a Woman in Bed with me the Night before I ſuffer'd at *Briſtol:* When there was Six or Seven Perſons in the Room that Night, and a Man (to wit, *Robert Rich)* in Bed with me. But this, and ſeveral other falſe things thou haſt written in thy Book, of which I am clear before the Lord, ſo they touch me not at all; nor ſhall I here mention them againſt thee in particular: But to God alone I look, in his time, to be cleared from all Offences in his ſight, who only knows my Heart in this thing; in whoſe Preſence I can ſay, that nothing is more odious and burthenſome to my Soul, than that any of that Glory or Worſhip, which belongs to God or to Chriſt, ſhould be given to Fleſh and Blood, in my ſelf or others: And how it was with me at that Day, many talk of, but few knows; ſo the Judgment of ſuch I bear: Deſiring, that none in Judging me, might have Condemned themſelves in God's ſight, whoſe Counſels are a great Deep, and the End of his Works paſt finding out, till he himſelf reveal them; but in the End he will be juſtified of all, and in all he doth, that all Fleſh may be ſilent before him.

And however my ſelf, or any others, may be left to themſelves, to be tryed in the Night; yea, ſhould any utterly fall, or whatever may be acted by any Man or Woman, that is not juſtifiable in God's ſight; yet in vain doſt thou, or you, gather up Sin, or watch for Iniquity, to caſt upon the Light, which Condemns it in every Enlightned Conſcience, and there will clear himſelf to be no Author nor Actor therein: And I know by the Spirit of Jeſus, which I have received, and which worketh in me, that this is not his Work, nor his Seed, nor in him that loves thy Enemies, thou art not, but the old Accuſer of the Brethren it is that worketh ſtrongly in thee; and in the Light which thou Reproaches, art thou ſeen to be the Man that makes Lyes, and carries Tales to ſhed Blood, *Ezek.* 22. 9, 12.

There

Another Paper added.

THere is a Spirit which I feel, that delights to do no Evil, nor to revenge any Wrong, but delights to endure all things, in hope to enjoy its own in the End: Its hope is to outlive all Wrath and Contention, and to weary out all Exaltation and Cruelty, or whatever is of Nature contrary to its ſelf. It ſees to the End of all Temptations: As it bears no Evil in it ſelf, ſo it conceives none in Thoughts to any other: If it be betrayed, it bears it; for its Ground and Spring is the Mercies and Forgiveneſs of God. Its Crown is Meekneſs, its Life is Everlaſting Love unfeigned, and takes its Kingdom with Intreaty, and not with Contention, and keeps it by Lowlineſs of Mind. In God alone it can rejoice, though none elſe regard it, or can own its Life. It's conceived in Sorrow, and brought forth without any to pity it; nor doth it murmur at Grief and Oppreſſion. It never rejoyceth, but through Sufferings; for with the World's Joy it is murthered. I found it alone, being forſaken; I have Fellowſhip therein, with them who lived in Dens, and deſolate Places in the Earth, who through Death obtained this Reſurrection and Eternal Holy Life.

J. N.

London, Printed in the Year 1660.

TO ALL THE People of the LORD, EVERY WHERE, *Gathered or Scattered.*

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IN the Fear of God, and Love to his Truth, and People do I declare, in the Spirit of Meekneſs, what hath long oppreſſed my Soul, concerning thoſe Unclean Spirits gone out from the Unity of the Truth and Light, by which we have been called, and gathered into one in Chriſt Jeſus, the Head over all his Bleſſed for ever, whoſe Name hath been greatly diſhonoured through many wild Actings, and his Innocent Spirit grieved, and many ſimple Souls deceived; many opreſſed, and many offended againſt the Truth; becauſe of thoſe Spirits gone out from the Truth, and now ſecretly, under a pretence, ſeeks dayly to make it odious to all. (For which Work my Soul hath been much troubled:) Who to this Day raven about from Place to Place amongſt the People of God, ſeeking to enter where they can; and ſo to ſtrengthen themſelves into Parties, to trouble ſuch as they cannot enter, ſeeking to ſpoil the peaceable Paſture of the Lambs, that they ſhould not Feed in Peace: And for that end, hunt after the Meetings of the People of God. All which Practiſes and Pretences, I deny in my Soul, and that Spirit that acts therein.

And the more it lies upon me from the Lord, to warn the ſimple innocent ones of his thereof openly, in that through me theſe Spirits have got much Head and Entrance into the Minds of ſome who were ſimple towards God's Truth: And this the Envious One hath done, in the Night of my Tryal, and Hour of Darkneſs and Temptation, taking Advantage at my Sufferings, in the Day when my Judgment was taken away, and I led Captive under the Power of Darkneſs, which all along hath ſought my Life, had not the Father hid it, and with his Hand upon me, ſtayed me in thoſe great Temptations; to whom alone I give the Glory of my Deliverance from that great Deſtruction, as his Promiſe was to me before I came into that Tryal; who hath now brought me up again, and hath given me to ſee thoſe Evil Spirits, and that the Work of the Murtherer and Devourer is therein, againſt the Life of God in his Temple: Which, though they ſeek Entrance under pretence of Humility, promiſing ſome great things, and more Holineſs in that way, to ſteal into ſimple Minds; but being got in, exalts themſelves above the Seed of God, and Tramples the Meek Spirit under Foot, and ſo darkens the Veſſels, and being exalted in the Openings of the Imaginations, leads the Creature, (as God) above that of God, and ſo againſt that of God; he warrs in others, where God is above.

And this Myſtery of deep Iniquity hath the Lord God in the Spirit of the Lamb revealed unto me, whoſe powerful working I have found, working in me above the pure Meaſure and Unſpotted Life of God. And though in the Simplicity of Chriſt Jeſus, I had given up my Body all along, a Free Offering to the Will of God in Life, or in Death, for the Seeds ſake; yet ungathered in the World; (as God knoweth I lye not) yet could I often feel that exalted One above, ſecretly tempting to Envy againſt the People of God already gathered, pretending a greater thing to come another Way; but this, with the Life of God was ever Judged. Though often I was buffeted therewith, ſometimes ſo ſtrongly, as to force Words from me, above the meek and lowly Principle: All which Words were ſoon judged, with the ſufferer which lay under, and with his Life be they Condemned for ever.

And

And this lyes upon me to declare openly, which God hath revealed to me, for the ſake of the ſimple Ones, who may be deceived therewith, but would not, did they know his Subtilty; And by this ſhall you all perceive that Spirit, whatever it pretends, it will ſecretly withdraw your entire Love from the Flock of God, already gathered, and cool your Affections and Zeal towards their preſent Meetings, and if you judge it not there, it will grow on with an Evil Eye, to ſpy out their Failings, and delight to hear of them, and talk of them, with an hidden Joy, whiſpering them to others, and adding thereunto, with a deſire to ſee them broken, and their Nakedneſs laid open, if any thing be amiſs: And thus it hath wrought in a Myſtery of Wickedneſs in ſome Unjudged, until it be ſeated in the Throne of open Enmity and Strife againſt the Lambs of Chriſt; preferring the Society of the Prophane before them, and taking Part therewith againſt them, joining with any who ſeek to ſcatter them. And what ever pretence this Spirit ſeeks to cover it ſelf with, this I declare of it, (having been kept by the good Hand of God, to ſee it reveal'd in its Ground and End) that it is the Old Spirit of the *Ranters*, which now in a new Way makes Head againſt the Light of Chriſt, and Life of his Croſs; which is the only thing that ſtands in its Way, by condemning its Filthineſs in every Conſcience: And ſo they, in whom this is Entered, being exalted above the Living Witneſs in themſelves, would devour it in others.

And this in the Preſence and Fear of God I declare, without the leaſt Prejudice againſt the Perſon of any Man or Woman; but in Obedience to God, and for the Seeds ſake, leſt any more of the ſimple ſhould be deceived, and that ſuch as are deceived already, might recover themſelves out of Satan's Snares; no ſelfiſh End have I in it, God knoweth. And long time hath my Soul been in travail, e'er I could obtain Power herein, ſo ſtrongly hath he that letteth withſtood my Way.

Therefore in the Bowels of tender Love, I warn you all, to take heed how you ever come under that Spirit under any pretence whatſoever; but let the Fear of God, and ſound Judgment in the Spirit of Meekneſs, you all preſerve above it; for whereſoever it enters by conſent, it is hardly got out again: And if it

be, it is not without much Sorrow: And this I have found in the Depth, which for your ſakes I declare in Plainneſs and Truth, as I have learned of the Lord, labouring with him without ceaſing, that the reſt of the People of God every where may be ſaved from this Devourer, who goeth dayly about to deceive, and whoſoever he takes, he caſts into the Earth, or into the Sea; for Wickedneſs is with him whereſoever he goeth.

Even the Lord God Almighty arm you all againſt his Wiles, being warned thereof in his Love, and the Eternal Power of Holineſs you all preſerve clean to Himſelf, who are dearer unto me than ever, and that in no other thing, but in that Innocent Principle in which you are kept free from all the Pollutions of the World, and Fleſhly Liberty, and ſtand Witneſſes for God againſt it, before all Men, and in no other thing have I fellowſhip with any, which is that I ſeek to ſet up above all.

And this was I moved to give forth, to go every where, as a Witneſs againſt that unclean Spirit where-ever it goes, feeling its Work is to run to and fro to deceive; that all may be warned by what I have learned in Sufferings, and they that will not may be left without excuſe.

JAMES NAYLOR.

Written in *Bridewell*, about the Beginning of 1658.

FINIS.

LONDON, Printed in the Year, 1659.

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BISHOPSGATE WITHOUT

TRUTH Cleared from Scandals:

Being James Naylor's *Answer, and Declaration, Touching some things Charged upon him, in the* Lancashire PETITION.

HAVING heard of divers Untruths cast upon me by some of the Priests in their High Places, though I stand only to the Lord in respect of my self; yet least any that love the Truth, should be led to speak Evil of the things they know not, I shall lay open the Truth, as it is in me Revealed; touching those things whereof I have been Falsly Accused. Jude 10. Re. 19.13

1. Concerning Jesus Christ, who is the Eternal Word of God, by whom all things were made and are upholden, which was before all Time, but manifested in Time, for the Recovery of Lost Man; which Word became Flesh, and dwelt amongst the Saints, who is the same Yesterday, and to Day, and for Ever; who did, and doth dwell in the Saints; who Suffered and Rose again, and Ascended into Heaven, and is set at the Right Hand of God, to whom all Power is given, in Heaven and in Earth; who *filleth* all Places; is the Light of the World, but known to none, but *those* who Receive and Follow him, and those he leads up to *God*, out of all the Ways, Works and Worships of the World, by his pure Light in them, whereby he Reveals the Man of Sin, and by his Power casts him out, and so prepares the Bodies of the Saints a fit Temple for the pure God to dwell in, with whom dwells no Unclean thing; and thus he Reconciles *God* and Man, and the Image of God, which in Purity and Holiness is renewed; and the Image of Satan, which is all Sin and Uncleanness, is defaced; and none can Witness Redemption, further than Christ is thus Revealed in them, to set them Free from Sin: Which Christ, I Witness to be Revealed in me in Measure. *Gal.* 1. 16. 2 *Cor.* 13.5. *Col.* 1. 27. 1 Joh. 1. 1, 2, 3, 4, 5. 1 Pet. 1. 25. John 1. 14. Eph. 5. 30. & 1. 21, 22. Joh. 8. 12. 2 Thes. 2. 8 2 Cor. 6. 16. 1 Cor. 3. 16, 17. 2 Cor. 5. 18, 19. Col. 3. 10. John 8. 34, 36.

1 John 1. 3, 5. 2 Pet. 1. 21, 22. Deut. 4.2. Rev. 22. 18. Tim. 3. 16, 17. 1 Cor. 2. 14, 15. Joh. 3.11. Acts 1..5. 1 Cor. 12. 13.

2. Concerning the Scriptures, That they are a true Declaration of that Word which was in them, that *gave* or *ſpake* them forth, and are of no Private Interpretation; but were given forth to be Read and Fulfilled in the Saints, as they were given forth by the *Holy Ghoſt*, without adding or diminiſhing, and was not given forth for Men to make a Trade upon, to get Mony by; but as they are, they are Profitable for Doctrine, for Reproof, for Correction, for Inſtruction in Righteouſneſs, that the Man of God may be Perfect; throughly furniſhed unto every good Work: But they who tread in the Letter, and are Ignorant of the Myſtery, deny all Perfection, and none can rightly underſtand the Scriptures, but they who Read them with the ſame Spirit that gave them forth, *For the Natural Man receiveth not the things of the Spirit of God; for they are Spiritually diſcerned.*

1 Pet.3.2. Col. 2.12. Gal.3.27. Rom. 6.3. Mat. 26. 26, 28. John 6. 51, 53, 54, 55, 56.

3. Concerning Baptiſm, the true Baptiſm is that of the Spirit, with the *Holy Ghoſt*, and with *Fire*, Baptized by one Spirit into one Body, not the waſhing away of the Filth of the Fleſh, but the anſwer of a good Conſcience towards God, by the Reſurrection of Jeſus Chriſt: without which, no other Baptiſm can Save us, they being but Figures or Shadows, but this Baptiſm of Chriſt is the Subſtance, whereby we are Baptized into his Death; and thoſe who are Baptized into Chriſt, have put on Chriſt.

1 Cor. 10. 16. 1 Cor. 11. 24, 25. Col. 2.10. Acts 4.32. 1 Cor. 11. 27, 28, 29. Joh. 5. 20.

4. Concerning the Lord's Supper, the true Supper of the Lord, is the Spiritual Eating and Drinking of the Fleſh and Blood of Chriſt Spiritually, which the Spiritual Man only Eateth, and is thereby nouriſhed up unto Eternal Life; without which Eating, there can be no Life in the Creature, profeſs what you will; and all who Eat of this Bread, and Drink of this Cup, have real Communion with Chriſt the Head, and alſo one with another, as Members, and are all of one Heart, and one Mind, a Compleat Body in Chriſt. Now the World who take only the Outward Signs, and are not brought into a diſcerning of the Lords Body, Eat and Drink Damnation to themſelves, and ſo become guilty of the Body and Blood of Chriſt; and calls this a Communion, but Lives in Envy, Strife and Debate, Fighting, and going to Law one with another, for Earthly things.

1 Cor.15. 38.

5. Concerning the Reſurrection. That all ſhall ariſe to give an Account, and receive at the Laſt Day according to their Works done in the Fleſh, whether Good or Evil; theſe Bodies that are Duſt, ſhall turn to Duſt, but God ſhall give a Body as pleaſeth

pleaſeth him; that which is ſown in Corruption ſhall be raiſed in Incorruption; it is ſown a Natural Body, it is raiſed a Spiritual Body; and as we have born the Image of the Earthly, ſo we ſhall bear the Image of the Heavenly. But Fleſh and Blood cannot Inherit the Kingdom of Heaven; neither doth Corruption Inherit Incorruption, *for we ſhall all be changed:* But they who cannot witneſs the firſt Reſurrection, within themſelves, know nothing of the ſecond, but by hear-ſay: And therefore ſay ſome of your Teachers, that Chriſt is in Heaven with a Carnal Body; now that Chriſt, who is the firſt Fruits, ſhould be there with a Carnal Body, and the Saints with a Spiritual Body, is not proportionable. 1 Cor. 15. 42,43,44, 46,50,51. Rev.20.6. Phil.3.21. 1 Cor.15. 20. 1 Cor.15. 47. Col. 1.15.

6. Concerning Magiſtracy. That it is an Ordinance of God, Ordained for the Puniſhment of Evil doers, and an Encouragement to them that do Well. Where Juſtice and Righteouſneſs is the Head, and Ruleth without Partiality, that Land is kept in Peace; and thoſe who Judge for the Lord, I Honour as my own Life; not with a Flattering Honour of putting off the Hat, and bowing of the Knee, which is the Honour of the World, having Mens Perſons in Admiration, becauſe of Advantage, for Self-ends; but from my Heart, for Conſcience ſake, as to the Power which is of God, and not to Mens Perſons: For the Scripture ſaith, *He that Reſpects Perſons, commits Sin, and is Convinced of the Law as are Tranſgreſſors.* And the Apoſtle *James* Commands the Saints, *not to have the Faith of our Lord Jeſus Chriſt, the Lord of Glory with Reſpect of Perſons:* And ſaith, *ſuch are Partial in themſelves, and become Judges of Evil Thoughts.* And ſaith *Paul, Let every Soul be Subject to the Higher Powers:* For ſaith he, *there is no Power but of God.* The Powers that be, are ordained of God, not of Man; and that whoſoever Reſiſteth the Power, Reſiſteth the Ordinance of God: And ſaith, *We muſt needs be Subject for Conſcience ſake.* And therefore, though the Prophets and Saints were often ſent by the Lord, to Pronounce Judgment againſt Unjuſt Men, who had the Power committed to them, and did not Judge for God, but for Self-ends; yet they never attempted to raiſe any Violence againſt them, but uſed all means to Perſuade them *to do Juſtly, Love Mercy, and walk humbly with God*, that they might be Eſtabliſhed, and the Wrath of God turned away from them: For thoſe that be of Rom. 13. 3. Jude 16. Rom. 13. 5. James 2.5. Verſe 1, 2, 3, 4. Rom. 13. 1, 5. Mic. 6. 8

1 Pet. 1. 12. God, cannot Rejoyce in the Deſtruction of any, but would have all to turn to God and find Mercy.

Eph. 4. 11. 12. 7. Concerning the Miniſtry. The true Miniſters of Jeſus Chriſt have always been, and are ſtill ſuch as came not by the Will of Man, but by the Will of God; neither are they fitted for that Work by any thing of Man, but by God alone; for the true Miniſtry is the Gift of Jeſus Chriſt, given *for the Perfecting of the Saints*, and needs no addition of Humane Helps and Learning, but as the work is Spiritual, and of the Lord, ſo they are Spiritually fitted only by the Lord. And therefore he choſe Herdſ-men, Fiſher-men, and Plough-Men, and ſuch-like; and as he gave them an Immediate Call, without the Leave of Man; ſo he fitted them Immediately without the Help of Man: And as they received the Gift Freely, ſo they were to give Freely: And when ever they found any of the falſe Miniſters, who Taught for Hire, they Cryed out againſt them, and Pronounced Woes againſt them, and ſhewed them that they lay in Iniquity, becauſe they thought that the Gift of God could be Bought and Sold for Money. And Chriſt calls them Hirelings, and ſaith, *they care not for the Sheep*. And *Micah* cryes out againſt the Prieſts that Taught for Hire, and ſaith, *They Build up Sion with Blood, and Jeruſalem with Iniquity*. And *Jeremiah*, cried out againſt the Prieſts in his Days, that bare Rule by their means and calls it an *Horrible thing*, and ſaith, That *from the leaſt of them to the greateſt, they are all given to Covetouſneſs*. And *Iſaiah* cryed out of ſuch in his Days, and calls them *Greedy Dogs, that can never have enough*; and ſaith he, *they all look for their Gain from their Quarter*. And *Peter* ſaith of ſuch in his Days as ſhould come, that they through Covetouſneſs ſhould make Merchandize of the People, and ſaith, *They have Hearts exerciſed with Covetous Practiſes, who have forſaken the right Way, and have followed the Way of* Balaam, *who loved the Wages of Unrighteouſneſs*. And *Jude* cryes, *Woe unto them, for they go on in the Way of* Cain, *and run greedily after the Error of* Balaam *for Rewards*. But thoſe that were ſent out by Chriſt, counted it their Reward, to make the Goſpel without Charge; neither ever had they any ſet means, but went about, having no certain Dwelling Place; neither were Maſters, but Servants to all for Chriſts ſake: Nor ever went to Law for Tythes, or any other Earthly thing, but Suffered Perſecution; and as always he that was after the Fleſh Perſecuted

Mat. 10. 8. Acts 8. 20. John 10. 13. Micah 3. 10. Jer. 5. 30. and 6. 13. Iſai. 56. 10, 11. 2 Pet. 2. 14, 15. 2 Cor. 11. 15. Jude 11. 1 Cor. 9. 16, 17, 18. 1 Cor. 4. 11. Gal. 4. 19.

Perſecuted him that was after the Spirit; even ſo it is now. Now all People, Try your Prieſts by the Scriptures, whether they are of God or of the World; and never think to hear the Word of the Lord from their Mouths, who walk contrary to the Scriptures; for ſuch were never ſent of God; for had they been ſent of God, they would abide in his Doctrine. And *John* ſaith, *ſuch hath not God, but he that abides in the Doctrine of Chriſt, hath both the Father and the Son.* And if there come any to you, and bring not this Doctrine, you are forbidden to *receive them into your Houſes, or bid them God Speed,* for if you do, *you are partakers of their Evil Deeds.* And unto the Wicked, ſaith God, *What haſt thou to do to Declare my Statutes, or that thou ſhouldeſt take my Covenant into thy Mouth, ſeeing thou hateſt Inſtruction, and caſteſt my Words behind thy Back, and art a partaker with the Thief, the Adulterer, Evil-Speaking, Slandering and Deceit,* and ſuch as do theſe things, *think God to be like themſelves. But I will Reprove thee, and ſet them in order before thine Eyes.*

1 John 2. 3, 4, 5, 6. Joh. 9. 10. 2 John 9. 10, 11. Pſal. 50. 16, 17. Pſal. 50. 21.

1653. J. N.

The Condition and Portion of the People of England, *who have long Flattered themſelves with the* Church-Miniſtry, *and* Ordinances; *but upon Tryal, are found to be the* Synagogues *of* Satan, *Perſecutors of the Truth, and Enemies of the Goſpel of Chriſt.*

The Lyon hath Roared, Tremble all you Beaſts of the Field. The Trumpet hath ſounded, let the Beaſt prepare himſelf to Battle, for the great Day of Sions *Recompence is at hand, and Woe to all her Enemies.*

I Have heard a Voice of Woe and Terror, to come upon all the Inhabitants of the Earth: Repent all you Inhabitants of the Earth, the Sword of the Lord is Furbiſhed againſt you, to make a grievous Slaughter; Howl, Woe and Miſery, all ſorts of

of People, who have preferred your own Wills, Luſt, and Pleaſures, before the pure Law of God: Howl you Sodomites, and Belly-Gods of the Earth, who have given up your ſelves to Fulneſs of Gluttony, and all Exceſs of Riot, Feeding without the Fear of God, Sporting in the Day Time; Living like fed Horſes, ſpending the Creatures upon your Luſts, which were never made for that end: Woe unto you, you Fat Swine, the Sins of *Sodom* are found among you, and the Plagues of *Sodom* are nigh at hand. Woe unto you, for now is the Lord come to Require his Corn and his Wine which he gave to Feed the Poor and Hungry, which your Luſts have Devoured; the Wants of all Poor in the Nation cry out againſt you, you have exceeded all that ever went before you, and you ſhall exceed in Miſery. Woe unto you Proud, Luſtful and Lofty ones, that are lifted up in your own Eyes, and have ſet your ſelves above the Fear of God, which Teacheth Humility, you plainly appear to be Children of the Devil, who is the Father of all Pride and Self-exaltation; you bear the Image of the Serpent, you ſpeckled ones, who have Painted your ſelves in the various Colours, to make your ſelves ſeem Glorious in the Eyes of others, that they may Bow to and Worſhip you. Woe unto thou, that haſt ſet thy ſelf in the Seat of God, *thou art Weighed and found Wanting*, thy Pride is for the Fire, and thy Honour for the Duſt, for now is the Lord coming to Enquire after his Wool and Flax, which he gave to Cloath the Naked of all ſorts, with which thou haſt Decked the Serpent, and ſpent it upon thy Luſts, thereby to ſet thy ſelf in the Seat of the Almighty. Woe, Woe, Woe unto thee, thou that art exalted as high as Heaven, yea, as into God's Throne, but thou ſhalt be caſt down to Hell, the Lamb is Riſen to Rule the Nations. Woe unto the Covetous Cruel Oppreſſors, who Live upon Duſt, you Grind the Face of the Poor, and Oppreſs them that are Fallen, your Meaſures you have filled, and you have heaped up abundance againſt this Day of Wrath. The Fire of the Almighty is kindled, and it ſhall never be Quenched till it hath Devoured and Burnt up you and your Heaps, and made you a Curſe to the Generations that ſhall come after. Woe unto the Evious Serpents that ſeek to Devour the Innocent, that make a Prey upon them that depart from Iniquity, you are the Head of the Serpent, that muſt fulfil what is ſpoken of you, and you now ſhew the Enmity that God hath put between the

two

two Seeds, now thy Rage is come, the Seed is come whoſe Heel thou art Bruiſing, who ſhall Bruiſe thy Head, thy Time is as ſhort as thy Rage is great. Rejoyce all you that Suffer it, that the Scriptures may be fulfilled. Woe unto you Scorners, you Sons of *Hagar*, you Sons of Bondage to the Works of the Devil, Scorning, Backſliding, Falſe Accuſing, Slandering and Evil Speaking; you are brought forth by the *Egyptian* Woman, and are in *Egyptian* Darkneſs, and you cannot See that you are in the Works of the Devil, and by him you are put on to Act againſt Chriſt, in his Saints. But now is the Son of the Free-Woman brought forth, to whom the Heritage belongs, and you ſhall be caſt out among the Heathen, and Ungodly, and Judgment is coming upon you, in which you ſhall not be able to Stand. Woe unto you Swearers and Lyars, under whoſe Tongues lies the Poyſon of Aſpes, which you vent out as you are moved by your Father the Devil, againſt the Holy and Dreadful Name of the Almighty, the Land is filled with this Generation, and hath long Mourned becauſe of you: Who can paſs in Streets or Markets, that Fear the Lord, and their Hearts not be Broken to hear it? Do not all places abound with Vain Oaths, and Lying Idle Words? Never was Nation like to this in theſe things, ſo that any who will not uſe theſe Idle Words and Oaths, is known in the Streets as they paſs, and not eſteemed worthy to Live in the Nation; and thus not only with all the Common ſort, but alſo with many that are in place of Authority to Puniſh ſuch things; and yet thoſe are not afraid to call themſelves Chriſtians: Shall not the Lord be Avenged on ſuch a People as this? Woe unto you that Live upon Deceit in your Weights and Meaſures, by your Slighty Words ariſing from the Serpents Wiſdom, which makes a Prey on the Simple; and when you have got great Eſtates, you ſay, God hath given you them; you are ſet up above them who are made Poor by you; now is the Lord come to ſearch you out, and you ſhall Reſtore for your Theft Four-fold. Woe unto you that have had Power in your Hands to reſtrain theſe things, but inſtead of uſing the Sword to ſcatter the Works of Iniquity, have turned the Edge of it againſt ſuch as the Lord hath called out of theſe things, and ſent them to call others out, leaſt they partake of the Plagues that are to come upon thoſe who are found in them. Woe, Woe unto you Blind Guides, who have called your ſelves Chriſt's Seedſ-men,

Seedſ-men, and now that the Lord of the Harveſt is come to look for Fruits, here is no better Fruit to Reap but ſuch as theſe; and that among ſuch as you call Saints, and the Churches of Chriſt: And now that the Heir is Appearing, you are ſtirring up the Powers of the Earth how to Deſtroy him, leſt you be called to Account for your great Care to feed your own Bodies, and heap up Carnal things, and the little Care for the Souls of Chriſt's Flock: Now ſhall you not Eſcape, your Day is near at hand. Who could have Believed that *England* would have brought forth no better Fruits than theſe, now after ſuch Deliverance, as no Nation elſe can Witneſs? Oh! tell it not among the Heathen, leaſt you ſtrengthen the Hands of the Enemy, and occaſion the Wicked to Blaſpheme the Name of the God of Hoſts, who is reported to be amongſt us, and Subdued all our Enemies, and hath Delivered us thus far. Awake, Awake, all ſorts of People, can you ſay you have not had Power in your Hands againſt theſe Abominations? But now that you have not proved Faithful in your Promiſes to the Lord, in the Day of your Fears; therefore is the Lord coming to call to Account all ſorts of Diſſemblers and Oppreſſors, and by his own Right Hand to get himſelf the Victory. And now Woe unto you that have known to do Well, and had it in your Power, but have not done it. Woe unto you that have taken Counſel at your own Wiſdom, and Multitudes, and not at the Spirit of the Lord, and have Strengthned your ſelves by your Riches. Woe unto you Fruitleſs Trees, you have long been Digged and Pruned, but no Fruits brought forth, you have long cumbred the Ground. Woe unto you that are at eaſe in *Sion*, Howl, Woe and Miſery; Tremble ye Women that are at Eaſe, Strip you, make you Bare, put off your Pride, and put on Aſhes, turn your Muſick into Wailing, your Feaſts into Faſting, and Bitter Lamentation, and meet the Lord, if there may be Hope for your Souls, in the Day of his Fierce Wrath that is coming upon the Earth. While you have time, improve it.

J. N.

THE END.

Printed in the YEAR, 1654.

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TWO EPISTLES OF *JAMES NAYLOR's.*

An Epistle to several Friends about Wakefield.

JAMES a Prisoner of Jesus Christ, unto all that love the Appearance of our Lord Jesus Christ every where, Grace and Peace be multiplied from God the Father, and from our Lord Jesus Christ; My dear Hearts, you whom the Lord hath manifested so much Love unto, as to call you out of Sin and Death, and the World, all the Delights and Pleasures of the World, which Fades away, up to himself, where is Joy unspeakable, Pleasures and Riches that endure for Evermore. Dear Friends, Watch and be Sober, that you may hear the voice of your Beloved when he calleth, and let not the precious profers of the Love of God be tendred in vain; while you have an Ear open to the World, you cannot hear the Voice of God, so that you have been made to groan under it: How long have you been deceived by it, all your time promising Peace, Fulness, and Satisfaction; but have been brought to cry out of Oppression and Deceit, and your Cries are come before the Lord of Sabbaths, who is your Rest, and he is now appeared to Deliver you, and set you free from Bondage, that you may serve him alone. And now take heed of consulting with your Old Master; hath the Lord been so Merciful unto you, as that he hath set your Faces out of *Sodom* and *Egypt*, towards the promised Land, Oh take heed of looking back, lest you be taken

Captive, and led back again, and ſo you come ſhort of Redemption, and your Faith fail you, and ſo you come ſhort of the Promiſe, for Unbelief cannot enter into the Reſt; but you, Dear Friends, put on Reſolution, put on Strength, be Valiant for your Freedom, caſt off every Weight, follow your Captain the Lord Jeſus Chriſt, who for the joy ſet before him, endured the Croſs, deſpiſed the Shame, and ſo enter'd into Reſt and Glory. Take heed of halting between God and the World; what agreement can there be, or what Peace, while you are Married to the World? Your thoughts turn in thither, and you are Adulterated from God, who gives you all good things, as ſo many tokens of his Love; hereby is the broken Language brought forth, and you cannot ſpeak the pure Language of the Land of Reſt. And while you give way to that in you, which leads you to look back to what is behind you; you keep your ſelves in the Wilderneſs and Darkneſs, and loſe your way, and know not where you are; Grieving the Holy Spirit of the Lord which hath appeared unto you, to Guide you: But (Oh Friends!) mind your Guide, and follow him; Ariſe, Shine, your Light is come, and the Glory of the Lord is riſen upon you, the Night is far ſpent, the Day is at hand, even the Day of *Sion's* Deliverance; Ariſe, come away all you that love her, come off from the World and Worldly things, come into the Life, lie no longer in Death and Dead things. Awake thou that ſleepeſt, and ſtand up from the Dead, that Chriſt may give thee Light: Come forth, come forth of all Created things, witneſs your Redemption from the World, that you are Redeemed from the Earth up to God, out of all Kindreds, Tongues, People and Nations, to Reign as Kings and Prieſts for Ever, above the World, Sin, and Death; Triumphing and Treading upon all that would take you Captive. This is the Day of your Deliverance, own it with the Loſs of all Fading Pleaſures, make it appear to all the World, this is the Day you waited for, even the Day of your Joy, but of the Worlds Sorrow: A Day of Blackneſs and Gloominеſs, a Day of Fear and Trouble to them that Oppreſs you; a Day wherein the Kingdom of Jeſus Chriſt ſhall be Exalted, and all the Kingdoms and Powers of the Earth Shaken; a Day wherein the Lord will Avenge the Power of him that is too ſtrong for you: Rejoice, Rejoice ye Meek of the Earth, Shout for Joy ye poor Deſpiſed ones, whom your Brethren

thren have troden upon, and have caſt you out, and you have been made their Mocking-ſtock for the Truths ſake, Sing and Rejoice, the Voice of a King is amongſt you, and he will Marry you to himſelf in Righteouſneſs, Purity and Holineſs, and will Rejoice over you, as a Bridegroom over the Bride, and you ſhall be for a Crown of Glory in the hand of the Lord, and a Royal Diadem in the hand of your God. O my dear Hearts, my deſire to God for you all, is, that you might come to ſee what unſpeakable Riches is laid up for you in Jeſus Chriſt, which is hid from all Fleſh, neither can they ſee it who live after the Fleſh; and while they continue their Love to the World and Worldly things, they keep out the Manifeſtation of the Father's Love, for their Hearts cannot receive both: Now ſhew your ſelves Wiſe Men, chooſe that which is Eternal, here is Light and Life tendred you in Jeſus Chriſt, freely out of the Father's Love, freely receive Life and Love, and ſhew forth Life and Love to God again, by giving up to him all you have, and all you are for Chriſt's ſake, that ſo you may come to receive all again with Chriſt, who is the fulneſs of the Father's Love, and in him are all good things needful for this Life, and that which is to come, even the earneſt of your Inheritance, which none can take from you; which being received, you ſhall never hunger more, having a Well-ſpring within, even the Witneſs of Eternal Life and Love; and as Chriſt Appears, who is our Life and Love, ſo ſhall Life and Love Appear, Spring, Bloſſom, and bring forth Fruit towards God and Man; that ſo being raiſed with him from Death and Dead Works, you may henceforth Live unto God, and being brought into Oneneſs with him, and Purity, and Holineſs, you may be one amongſt your ſelves, of one Heart and one Mind, ſpeaking one and the ſelf ſame thing, and having the ſame care one for another, as for your ſelves. And take heed that there be not in any of you, a Principle of Self-love, which will lead to Separation and Diviſion, caſting a ſtumbling block in the way of the Simple; and ſo they that are Weak may be Defiled and turned back into the World. And I beſeech you Brethren, that you mark them that once ſet their Faces towards *Sion*, but not being willing to deny the World, and take up the Croſs, have conſulted with Fleſh and Blood, and turned back into *Egypt* again; of ſuch take heed, knowing that the ſame Spirit that hath wrought in them Deceitfully, will not ceaſe to work

by them to Deceive others to maintain its own Kingdom; but you ſtanding faſt in the pure Light of Chriſt, ſhall ſee whither thoſe Return, and the cauſe of their Returnings, and that the end of ſuch is worſe than the beginning; but there will be ſuch, that they who are approved may be made manifeſt. But you my Brethren, be ye ſo far from following ſuch, that their falling away, may cauſe you to watch and ſearch by what Power you ſtand, and ſo a pure fear may be preſerved in you, by which you may be kept in the way that leads to the Crown which is Immortal: For it is he that overcomes that muſt wear the Crown, wherefore faint not, nor think any thing hard the Lord calls you unto, nothing muſt Suffer but that which is to Die, that your Souls may Live: Oh your light Affliction worketh for you a far more exceeding weight of Glory, while you keep your Eye to that which is Inviſible! wherefore give up your ſelves to his will in all things: Stand in the will of God in your preſent Condition, you are my joy in the Lord; let my bowels be refreſhed to hear of your Stedfaſtneſs and Growth in the Truth: Take heed of propounding ends to your ſelves in any thing, for that leads out of the way of God, and gives way to your own Wiſdom; and ſo you ſeek to preſerve that Alive which is appointed for Death, and ſo you maintain War againſt God, and know it not; and in this condition you can have no Peace, while the Enemies are in Arms againſt your Peace. Oh! dear Friends, you are in my Heart, my Prayer to God for you is, that you may be kept blameleſs to the coming of our Lord Jeſus Chriſt, bleſſed for Ever.

F. H. My fellow Priſoner, and dear Companion in the Lord Salutes you all: Ceaſe not to Pray for us, that we may be kept to his Praiſe, who hath counted us worthy to Suffer for his Name, we are well and in great Peace, kept in our Father's Love above all; we are often brought to ſtand and wonder how we are kept in the midſt of the Fire, and not Conſumed; and the more that the Enemy Rages, the more are we kept in Peace within: Here are ſtrange Devices uſed to inſnare us, to get ought againſt us (true or falſe) but all is ordered by a power the World knows not, God is our Strength; Rejoice with us all, dear Friends, and Praiſe his Name for Evermore, for he is worthy, for his Mercy endures for Ever.

JAMES NAYLOR.

A Priſoner at *Appleby* in *Weſtmoreland* for the Truths ſake, 1653.

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To all Dear BRETHREN *and* FRIENDS *in* Holderneſs, *and in the Eaſt Parts of* Yorkſhire.

DEAR Friends, I Rejoice in you, as you are entred into the Love of the Truth, and have owned the Voice that calls out of the Darkneſs that is over all the Earth, to ſet your Faces towards *Sion* the City of Everlaſting Light: And now mind your Way, and the Light that is given to Guide you in the Way, to keep your Eye to the Light, that it may lead you through all the Viſible things of the World, and as you paſs through you may ſtand ſingle in the Mind unto God, not turning to the right or left Hand, where lies the Temptation, nor looking back, which lays you open to be Aſſaulted afreſh by thoſe Evils you had once eſcaped from; but keeping the Eye towards the Mark, paſs on, leaving and forgetting what is behind, and Treading and Trampling under your Feet, what the Enemy ſhall lay as ſtumbling blocks in your way, which your Carnal Eyes, or Ears, or Hearts would be cloſing with, for the Temptation lies in the Carnal things, and there is the Bondage of the Creature to things that are Corrupt, from which Bondage, from Sin and Corruption, the Lord is now Appeared, that in the Light he may Redeem and lead out of it, all that will own and follow him; and this Light and Redemption is in his Son, whom he is about to Exalt, in which Exaltation a ſtrange and mighty Work is to be brought to paſs, whereat all that ſtand not in his Counſel and Fear, and to whom he ſhall not Reveal his Secrets, ſhall be offended, for all that is exalted ſhall be laid low and debaſed, the Wiſdom of the Wiſe ſhall come to nought, and the Underſtanding of the Prudent ones ſhall be hid, Riches and Honours ſhall fall to Duſt, from whence they came, and the Worſhip of the World ſhall become Filthineſs, the Gods of the Heathens ſhall be Famiſhed with looking for Worſhip, but ſhall get none, and the ſtrongeſt of them ſhall not be able to deliver himſelf;

himſelf; for the Lord will bring down all Heights and Mountains into the Valleys, for in the Valley of *Jehoſaphat* he will plead with all Fleſh, which hath ſcattered the Seed of the Covenant: And now dear Friends, here is your Peace and Bleſſedneſs, that you Silence all Fleſh, and ceaſe from your own Wiſdom, and give over your Imaginations about the things of God; come out of the Love of the World, and ariſe out of all Viſible things, and prepare to meet the Lord; caſt off all your Idols that have had your Hearts, and put off the ſtumbling blocks of your Iniquities from before your Faces, and give up all that will not that he ſhould Reign over them, that his Enemies may be your Enemies, for in Judgment and Righteouſneſs is he come out, to be Avenged upon the Unrighteous Seed, and now ſtand in the Light, that a ſeperation may be made in you, the Precious from the Vile, that a true ſavour may ariſe, that you may know your Calling and Election, what is called, and what you are to come out of, leſt you ſtay in any of that to which the Plagues is, for this is the cauſe of your Suffering, not diſcerning in the pure Wiſdom, what that Antichriſt or exalted Spirit is, that is got into the Seat of God, and ſhews himſelf to be as God, whoſe Kingdom ſtands in the Wiſdom, Glory and Riches of the World, whereat all that knows not the true God in Spirit ask Counſel; therefore, dear Friends, look not out into the Viſible things, for there he is ready to preſent to you falſe Voices, and Viſions, Lying-wonders, to lead out the vain Mind into the Liberty and Boaſting of high things, in Words without Power; but while ſuch ſpeak of Liberty, they are in Bondage, in Mind, to Corrupt and Fading things, and while theſe are Head in the Creature, there is not Redemption: For the Bonds of Iniquity are unlooſed, and the pure ſeed is oppreſſed, and the Plagues muſt paſs upon that Nature, therefore ſink down into the Sufferings and Death, that you may find the Door whereat to Enter, for there is a Vale of Tears to paſs thorow, you ſhall find your Well-ſprings in him, where you ſhall drink of the Water of Life, and find Refreſhment, and grow from Strength to Strength, till you come up to *Sion*: Stand faſt, take heed of Words without Life, ſpoken from the Comprehenſions; for that Feeds not the pure Seed, but Feeds the Wiſdom which is above, and the Itching Ears, and ſo the pure is covered with Earth, and the Fowls of the Air is fed, and no Fruit is brought forth to Perfection, and take heed of that

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Nature that would know more than God is willing to Reveal; for you ſhall find that unwilling to obey what it knows, and take heed of that which deſires to appear before Men to be commended, for that ſeldom deſerves Praiſe of God; and let a Godly Converſation declare what is within, and know one another in Spirit, and not in Word, and meet often together, and wait upon God (for his Teaching alone) in a Croſs to your own Wills, for therein is the Secrets of God Revealed: Let Love abound in you one towards another, without being Partial; and I beſeech you by the Love of God, that you halt not between God and the World; but as you Profeſs that you are not of the World, ſo let your Converſation be out of its Faſhions, Cuſtoms, and Traditions, and Covetous Practiſes, that it may appear you are marked out for the Lord's, and that you are not aſhamed to own that which differs, and ſo walk, as not to caſt an offence on the Goſpel, that you become not a ſcorn to Fools, but let Wiſdom be juſtified of her Children, and take heed of that which would be exalted above others, Teaching and Talking of things without Life; and you that would be counted ſomebody, let ſuch firſt learn to waſh the Feet of them they would be above, and he that would be Greateſt, let him be Servant to all, for it is the Humble, and not the High Spirits that are Taught of God, and ſuch ſo walk, as their Lives and Practiſes Teach and Judge, all Vain, Light, and Heighty Spirits; and mind how you grow out of the Earth, and out of that which is in the Enmity; and until you be brought out of the Love of all Viſible things, and wholly infolded into the Love of God, you cannot witneſs Redemption, nor receive the true Joy that ariſeth in the Manifeſtation of the Love, for it is only he that is brought up out of the Death to Reign over it, whoſe Heart is come out of the Unrighteous Mammon, who is entred into the Kingdom of Righteouſneſs, Joy and Peace; and as you ariſe out of the Earthly Bondage, you ſhall witneſs the glorious Liberty, and ſo come to know your own Meaſures, every one in particular to improve it, and not to boaſt above it in another Man's Line; and ſo you will come to ſee by what Power you ſtand in your Warfare, how far you are Conquerors, and who is your Enemy at preſent, and ſo be able to give an Account in your ſelves of your Faith, and how you grow from Faith to Faith: And dear Friends, watch over one another, Exhort, Reprove, Admoniſh

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in pure Love and Meekneſs of Spirit, leaſt you alſo be Tempted, and all know, that you are ſet as a City on a Hill, as Signs to this Generation; therefore lift up your Light to all the World, that all Mouths may be Stopped, and Hearts Convinced; ſo that all that ſee you, may ſee you to be Children of Light, and being Judged by you, may be aſhamed of their deeds of Darkneſs, for great is the work of the Lord, and Bleſſed are they that are found Faithful in it, in what is committed to them. Farewel, dear Hearts, and the Lord God Almighty Bleſs, Proſper, and Preſerve you Pure and Clear unto his Kingdom, *Amen.* My Love in the Lord Salutes you all, and if my Father pleaſe, I ſhall be glad to ſee your Faces in the Fleſh; but his Will is my Peace, who is Bleſſed for Evermore.

Written from Nuby *the laſt Day of the Seventh Month*, 1653.

A Lover of your Souls,

JAMES NAYLOR.

The Work of the Lord is great in thoſe Parts, and he carries it on with a High Hand, having got himſelf the Victory.

Praiſe the Lord with us, all that know him, who is worthy, even him alone for Ever.

FINIS

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